THE DISTRACTIONS of our Times.

VVherein is diſcovered the Generall diſcontent of all Eſtates throughout the whole Land.

Whereunto is added the *Round-heads Race.*

Nemo ſorte ſua contentus.

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The diſtractions of theſe Times.

PLato ſaith, that every Common-wealth then runneth into ruine and decay. *Cum numerus quinarius ternario junctus duas efficit Harmonias:* This is a Muſicall Theoreme, and *Plato's* meaning was not in many hundred yeares (till of late times *Melanthon* and ſome of our late Writers reſolved this Riddle) well underſtood the meaning is that State cannot ſubſiſt where the number of five, joyned to the number of three, maketh a diſſonant, or a diſcordant Harmony. Every Kingdome (generally conſiſteth of three Eſtates, viz. The King or Prince, the Nobility, and the Commons.

All States may underſtand the benefit and ſweetneſſe of Unity, but I come to particular diſtractions, and diviſions among our ſelves at this preſent, wherein *Nemo ſua ſorte contentus vivit.* And to begin with the preſent eſtate of Church, the Coate of our bleſſed Saviour was without ſcame, ſchiſme or rent; woven all whole; which is or ought to bee the Embleme of the true Catholique and Apoſtolique Church, but if our Saviours Coate had had as many ſeames and rents as we have among our ſelves at this preſent, he would I am perſwaded have vouchſafed never to have worne it, they that have torne this ſeamleſſe Garment are not the *Iewes* who plaid for it, by caſting Lots (though the Text ſaith in the Pſalme, they divided my Garments, &c. for our Saviour ware more Garments than one) but our Moderne Schiſmaticks and Sectuaries, who in every place like *Pharaohs* Frogs infect the whole Land, that there is ſcarce a City or Towne nay private houſe wherin they have not a part or party, ſo that the common people in the generall, and his Majeſties beſt Subjects, hardly know what to beleeeve (ſome of them having publiſhed a new Creed) what booke to ſerve God withall, the booke of Common Prayer, and whole Liturgy being cryed downe amongſt them for Idolatrous, prophane, and (as I have heard ſome of them affirme) an invention of the Divell, ſo that all the time of King *Edward* the ſixth Q. *Elizabeth* K. *Iames*, and of our Soveraigne K. *Charles* we have ſerved the Divell by their reckoning, and we muſt ſay, *Iam nova progenies cœlo demittitur alto.* A new race (of Round-heads) are dropt from Heaven, to ſet us in the right way of ſerving God. But ſome will tell mee they are Saints, they live holily and keepe the Sabboth duly, &c. I confeſſe they do, and very ſtrictly (as one an ale-houſe-keeper, in Southwark, had brewed a Barrell of ſtrong Ale, and upon a Sunday morning he ſaw it working as ale will when it is new tunn'd which he ſeeing and in a great rage, called for a hammer, and ſaying,

1643
D614

saying what doe you worke upon the Lords day, I will none of this, so beating out the head of the barrell, he let all the Ale run upon the ground. Another using Marshall Law hanged up his cat for killing a mouse upon the Sabbath day I could cloy my Reader with the like ridiculous actions of these fellowes, so distracted and giddy as if they had lived with *Caine* in the Land of Nod (or rather in the Land of Noddy. But the Honourable House of Parliament hath taken an order for putting an end to these Divisions amongst us, that much danger yea mischiefe will heerby be prevented which otherwise, doubtlesse, might have ensued, and this course tooke *Constantine* in that horrible division and rent betweene the Orthodoxe Christians and the Arrians that is by a Counsell he setled the true faith, and in the meane time caused them both to remaine quiet without disturbance either of the Church or Commen-wealth, for never more bloody war among Nations or more bitter dissencion and quarrells have arose, betweene Church and Church, Citie and Citie, nay friend and friend brother and brother, then through difference in Religion; did not *Diazius* a Spaniard ride 300. miles to murder his own brother, cleaving his head in two because he was a Protestant, how many Fathers disinherit their owne children because they professe a contrary Religion to theirs? and how many children forsake their own fathers and mothers for Religion-sake? how many Treasons were plotted and undertaken against our late Queen *Elizabeth* (of famous and Eternal memory) but for matter of Religion (as was pretended at least) how many Emperours, Kings and Princes, have been murdered for the Religion they professed, as *Thomas* Emperour of *Constantinople* by the *Arrians*, *Henry* the third of *France*, and *Henry* the fourth also (as was thought) for favouring of the Protestants; over much difference of Religion divided in opinion *Asia* from *Affrica*, which after gave way to blasphemous Mahomet, the other being reconciled by the sword of the Turke) to bring in his hellish and ridiculous inventions in their roome, but hereof sufficient, I only shew the danger of delay, in leaving the State of Religion, in a State unordered and unsetled, Schollers in the Universities at this day are distracted or in a maze not knowing how or what course they should take to live hereafter, their breeeding there hath been very chargeable to their friends, and if they come to obtaine Schollerships or fellowships (such is our golden times) the sauce of obtaining them will cost almost as much as the meate is worth, and when they have taken their degrees by much studye and expence, they are never the nearer to preferment, for whereas one addicting himselfe to the studie of divinity) commeth by money or friends to get a living fortie goe without, and are fain to turne Schoolemasters countrey Physitians, and some (I have knowne) Solicitors in the Law, being discouraged by the unsetledness of Religion, and liberty of the times when everie Hatdresser, Ironmonger, Cobler and Horse-collar-maker shall passe among the multitude for as

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ſound a Divine as an Vniverſitie can afford, and every krown dunce and Ignoramus ſhall poſſeſſe 2. or 3. great Benefices, by meanes of his fathers purſe, or perhaps of a match with the Patrons Chambermaid (rid lately of her green ſickneſſe, by lying at his beds feet) When Civilians muſt turne common Atturneys and Solicitors, and in a word we finde almoſt a generall hate and loathing of learning the Arts and all excellencie of knowledge throughout the Land.

Gentlemen and Inhabitants of the Countrey poſſeſſe themſelves and their Eſtates in diſtraction and feare of worſe and more tumultious times every where readier to ſell then to purchaſe, the want of money is ſuch a diſeaſe raigning amongſt them that ſome are ſcarce able to buy them horſes to come to petition for their grievances.

The Citie and Citizens know not well what to doe or truſt to, as firſt, what Religion to profeſſe, it ſelfe being as it were the conduit head of Sects and opinions which (as in pipes under ground, and in a cloſe manner) it deriveth into the whole Land, they dare hardly venture their ſhips at Sea, they have ſo many falſe friends and open enemies, nay among themſelves they know not (like *Ioſhuah*) who are with them, or who againſt them, doubtleſſe the Citie nouriſheth many Vipers within her owne boſome, beſide other Serpents that are neſted in her Suburbs, ready upon any uprore or rebellious tumult to devoure her, therefore ſhee is not to be blamed if ſhe ſtrengthneth her Garriſon fortifieth her gates in the beſt manner ſhe may, ſhee hath now little returne of trade, her excellent Artiſans cannot get imployment, or finde where to ſhew their skill, her Mechannicks walke work-leſſe up and down, or going into the Countrey to viſite their friends, ſome of them can hardly ever finde the way back againe.

What a diſtraction was amongſt that Rabble in the uproare at *Weſtminſter*, when the Biſhop of *Yorkes* ſervants attending about the Abby Church to defend the ſame, and the Deanes Houſe belonging to his Lordſhip, at which time they were forced to come forth with weapons, and divers of them were hurt: amongſt all the reſt Sir *Richard Wiſeman* (whether by chance, or of ſet purpoſe is unknowne) but being there preſent, and ſaying to the rude Rabble openly, Gentlemen, I will be your Leader, was with a brick or ſtone from over the Abbey doore, and (not in *Weſtminſter-hall*, neither was he a member of a Houſe of Commons, as in an Elegie, dedicated to his memory is moſt lyingly reported) of which wound he dyed, and afterwards his Corps was carried to St. *Stephens* Church in Coleman-ſtreet, and buried according to a new Church Government, lately enacted in a Conventicle of Sciſmaticks, being accompanied with at leaſt five hundred Antick Biſhops, conſiſting of all ſorts with their Swords, mourning Cloakes, and black Ribands.

The ſtrong Towne of *Kingſton* upon *Hull*, hath bin diſtracted a long time, as fearing in pleaſing one ſhe offends another.

And

And was not *Kingſton* upon *Thames* diſtracted, not knowing what to doe when Colanell *Lunsford* aroſe there with ſo many men.

And I beleeve my Lord Major, and the Biſhop of *Chicheſter* were much amazed when the round party came about them, reviling my Lord Major moſt vilely, and telling him the Biſhop was his Pope. For the Biſhop Preaching at the Old Jewry, at my Lord Majors Pariſh Church, when the *Rounds* ſaw him in his Rochet, they fell on humming and hiſſing, then being put out of the Church-doore, they gat up to the windowes, and brake downe the glaſſe, ſtill continuing their raylingand reviling, to the diſturbance of the whole Church.

And were not theſe *Round-heads* themſelves diſtracted, when one of their companions, a Cooper, after hee had broken off a legg of the Statue of Chriſt, upon Cheape-ſide Croſſe, fell upon the Iron Pikes, ſtanding about the Croſſe, where receiving his deadly wound he dyed ſhortly after, under the hands of a Chyrurgeon dwelling in Roode Lane.

Phyſitians are mightily diſtracted, and out of patience, becauſe their whole Colledge knowes not how to cure this Epidemicall diſeaſe (that like the ſweating Sickneſſe in times paſt) raigneth over the whole Land, that is, want of money.

And I beleeve *Abel*, and *Kilvert* are not yet cured of this common Diſeaſe, ſince they played their projecting prankes. Alſo our Clergy in generall are diſtracted, till the Synod be paſt.

Proctors, Apparitors, and all other Officers of the ſpirituall Court, are likewiſe diſtracted, as now wanting worke and except Hay-time, and Harveſt releeves them they are like to be utterly undone.

In the City the Uſurer is diſtracted, not knowing where or to whom to let out his money, where he may be ſure of it againe, or being already out of his hands how to come by it againe; a witty Gallant comes to one of them in Moorefields and deſires he might borrow 100. pounds of him, quoth Mr. *Foxcraft* the Uſurer, to the Gentleman. Sir you are a meere ſtranger unto me, I never knew or ſaw you before, that is the only reaſon quoth the other that I come to borrow it, for if you knew me you would never lend me a penny.

The Courtier is diſcontented finding his journey's long, ſo little money in the Exchequer, and the abſence of his Mr. from White-hall and the Parliament,

The followers of Nobles and Gentlemen, who hold their Tenures only at the will of their Lords and Maſters are now a dayes diſtracted and know not what they ſhall truſt to, if giving the leaſt diſtaſte, or by committing the leaſt offence they ſhall incur their diſpleaſures, and ſo be caſt off, for theſe times are not like the forepaſted, when for their honeſt Service they had extraordinary favours, or Annuall Penſions given them during their lives, yea though they in time of their Service had committed ſome groſſe errours and highly diſpleaſed their Maſters.

A worthy auncient Gentleman in the time of Q. *Eliz.* dwelling in Barkſhire whoſe name was Mr. *Young*, a great houſe-keeper living a Batchelor all his life, againſt a Chriſtmas ſent up a man he had with forty pounds to London to beſtow in fruite, ſpice and other commodities (for at that time he ever kept open houſe,) his man at London lighting among cheaters, loſt all his Maſters money at cards, and not knowing what to doe, by the advice of a chamberlaine of an Inne in Holborne, was perſwaded to joyne himſelfe with two or three good fellowes, who were reſolved to take a purſe upon the high way beyond Higate, he conſented, and they meeting with fourſcore and od pounds, the other theeves went cleare away with the money; and left him to be taken, not getting a penny of it, howſoever he was carried to Newgate, where arraigned and condemned was (a little before Chriſtmas) to be executed, which his Mr. hearing of, upon the very morning when the carts were come to Tiburn, came thither with his mans pardon, which the Queene (with whom he was very gracious) had granted. & comming to the Sheriffe. ſaid, Mr. Sheriffe have I not a man among your company here to be executed, I know not quoth the Sheriffe, oh yes, I ſee him there quoth Mr. *Young*, (for he was piniond making his confeſſion with a pſalme booke in his hand) Sirrah quoth he you raſcall doe I ſend you about my buſineſſe and you ſtand preaching there, come down, or Ile fetch you downe with a miſchiefe, and get you home about your buſineſſe, his Mr, not only entertained him againe, but at his death gave him an annuitie to maintaine him while he lived.

HIs Majeſties ſhip Carpenters are in a diſtraction and know not of whom, nor where to get timber for the building of ſhips to furniſh and encreaſe his Navy Royall, ſince the forreſt of Deane was cut down, and other of the beſt timber woods in England (without eſpeciall order taken by the Honourable Parliament) are like to run the ſame fortune,

The Inhabitants neer and about the Fennes in Lincolnſhire, as about Boſton, Marcham, Sibſey, Stickney and other places are diſtracted and know not what to doe or how to recover their Commons and Fennes again out of the projectors hands, beſide their Cattell this Summer it is thought will run mad for want of water.

If I ſhould deſcribe the ſeverall diſtractions of the world I ſhould exceed to a volume, but I content me with theſe the moſt eminent of our times.

Wiſhing heartily I might not at any time hereafter have occaſion to write more of this or the ſame ſubſtance.

The

The *Round-heads* Race.

KNow then my Brethren, Heaven is cleare,
the Eclipſed Clouds are gone,
The righteous now ſhall flouriſh, and
good dayes are comming on.
Come then my Brethren and be glad,
and eke rejoyce with me,
Lawne ſleeves and Rotchets ſhall goe downe,
and Hey then up goe wee.

Wee'l breake the windowes which the whore
of Babylon *hath painted,*
And when the Popiſh Saints goe downe
then Burton *ſhall be ſainted.*
Then neither Croſſe, nor Crucifix
ſhall ſtand, for now I ſee
Romes *Traſh and trumpery ſhall goe downe,*
and Hey then up goe we.

What ere the Popiſh hands have built
Our Hammers ſhall undoe,
Wee'l breake the Pipes, and burne the Coapes,
and pull downe Churches too.
Wee'l exerciſe within a Grove,
and teach beneath a Tree,
And make a Pulpit of a Cart,
and Hey then up goe we.

Wee'l downe with Vniverſities,
where Learning is profeſt
Becauſe they prattle and maintaine
the Language of the Beaſt.

Wee'l

Wee'l drive the Doctors out of doores,
and all what ere they be;
Wee'l cry all Arts and Learning downe,
and Hey then up goe we.

Wee'l downe with Deanes, and Prebends too,
and I rejoyce to tell yee,
How that wee'l eate fat Piggs our fill,
and Capons by the belly.
Wee'l burne the fathers with their Toomes,
and make the Schoole-men flee,
Wee'l downe with all that smells of wit,
and Hey then up goe we.

Since then the Anti Christian crew
be preſt and over-throwne,
Wee'l teach the Nobles how to cronch,
and keepe the Gentry downe.
Good manners hath an ill report,
and turnes to pride we see;
Wee'l therefore cry all manners downe,
and Hey then up goe we.

The name of Lord, ſhall be abhord,
for each man is a brother,
No reaſon why in Church, or State,
one man ſhould rule another.
But when the change of Government
ſhall ſet our fingers free,
Wee'l lay the wanton Sisters downe,
and Hey then, up goe we.

FINIS.